

CHRISTIAN SPIRITUALIST

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

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THE ANCIENT PHILOSOPHERS.

PLATO, twenty years the pupil of Plato, was the preceptor of Alexander the Great, and founded the sect of *Platonists*. He held philosophy to be a science arising out of a love of knowledge, and that science is knowledge, founded upon certain principles; that knowledge was mediated and manifested in order to make the first possible, the existence of the second is necessary; thus we become sensible immediately, and by the experience of particulars, mediately. By experience, the universal is attained, which is the real and the necessary. From the immediate, by argument, we deduce the mediate. Logic is that science which shows the certainty or probability of things; it is, therefore, the instrument of all science and of all philosophy—but only *"quasi"*, as it is not an experience must be derived from the actual, and wrought into general principles. The first principle is contradiction, which, though productive of truth, is not the truth, but a step to it. He considered propositions and tests arguments of reasoning. He appears to have directed philosophy into the speculative and practical. The contemplation of the real order of things not dependent upon our caprice; the latter accidental and voluntary. Real substances were either variable or immutable; the former perishable or imperishable. This speculative philosophy became metaphysics, and is divided into Physics, Cosmology, Psychology, and Theology, Practical Philosophy, Ethics, Politics and Economy.

Physics or Natural Philosophy, Nature is the source of all existing things, the existence of which can be known by means of perception and the experience founded on it. It is also the internal principle of change in objects; thus, Physics comprises Nature, Cause, Accident, Effect, Change, and its subdivisions, Immobility, Space, Time. The principle of change in nature is the evolution of form. Change is a reduction, which, and the rules by which it is governed, are unknown. All change presupposes a substratum, and a form, and is the realization of that which is possible. When that which is possible assumes a certain form, and is developed, every other condition is excluded. Matter, Form, and Duration, are the elements of existence and of change. Change is possible in respect to substance, Quantity, Quality and Place; the latter, space and time serve as foundations for the former. Space is the first immovable limit of the which surrounds us; there is no vacuum. Time is the measure of movement with respect to substance; Immobility is that which suggests a boundless extent, compared with that which is actually ascertained. There is nothing Infinite, except in conception; thus time is infinite, body and space finite. Motion, like time, has neither beginning nor end, yet it must be supposed to have had a first cause of movement, itself uncaused, and this cause must be eternal and invariable. Such is the Divinity.

Uncaused.—The world is the sum of all things, subject to change, beyond the limits of which there is neither time, nor space, nor change; it is eternal and immutable; the first being the author of movement, is not a part of the world. The world is a whole, bounded by the heavens, without beginning or end, (eternal matter), of spherical form. Earth is the central point, hence arises three principal movements, towards the centre, (i. e., gravitation of bodies towards the earth), from the centre, repelling about the centre, (attraction). The constituents are supposed to be animate bodies, and that their principle of motion was in themselves, although they revolved in the circle to which they are attached.

Psychology.—The soul he held to be the efficient principle of life; the primitive form of every physical body, eternally framed, capable of life, distinct from the body, but being with it, its form is inseparable from it. Its faculties are production, action, sensation, thought, will, or impulse. Thought is the reception of forms pre-supposed by sense and imagination, intuition and perception, the reception of forms and objects; hence there is an active and a passive intellect or understanding. The latter implies a receptivity for those forms or impressions; the former elaborates those forms by judgments. Thought is a power separate from the body. The understanding is theoretical or practical, as it possesses aims and ends. The will is an impulse directed towards matters of practice, i. e., towards good, which is real or apparent, and it procured a real or a transient enjoyment, and is subordinated into the will proper and desire. Pleasure is the result of a perfect exertion of a power—the noblest pleasure springing from reason. To the active principle of the mind appertains, indestructibility, in other words, immortality without consciousness.

God.—The absolute cause of regular movement is the perfect intelligence to whom pertains, of his nature, pure and independent energy, and the

most complete felicity. He is immutable, and the cause of all nature.

Practical philosophy by his theory became a moral theory of happiness. His inquiry starts from the conception of a sovereign good and final end, which is happiness, and is the result of the energies of the soul, to which appertains true dignity. The perfect exercise of reason is virtue, and belongs in its entire plenitude to God alone, and confers the highest felicity or absolute beatitude. He also held that virtue was the perfection of speculative and practical reasoning, that it belongs to humanity, and is the constant perfecting of the reasoning will, the effect of a deliberate resolve, and consequently of liberty.

Ethical virtue presents itself under six principal characters, and has reference to six principal objects of desire, or avoidance, as Courage, Temperance, Generosity, Delicacy, Magnanimity, and a proper love of glory, Gentleness and Moderation. To these he added accessory virtues, as politeness of manners, amiability, the faculty of loving and inspiring love, and also Justice, which comprised all the others; and on this account he held it to be perfect virtue, comprehending right, and divided it into the distributive and corrective. To these he added Equity, which had for its end the rectifying the defects of the law. He introduced the syllogistic mode of reasoning, which, from certain admitted premises, a necessary conclusion is drawn, distinct from them, yet employing the same idea. *He held man's character was dependent upon his endowments, and that happiness was only to be attained by an implicit obedience to the laws of Nature.*

Epicurus founded the sect of the Epicureans. He first taught at Lampsacus, and afterwards removed to Athens, where he taught in a garden, over the gate of which he inscribed "The keeper of this mansion, where you will find pleasure the supreme good, will in his hospitality afford you cakes of barley and water fresh from the spring. The gardens will not stimulate your appetites by dainties of art, but will satisfy it by the supplies of nature. Will you not be well entertained?"

He held philosophy directs to happiness by the means of reason; hence, Ethics formed the predominant part of his system of teaching—Physics, &c. being but accessories. He held, representations are derived from certain subtle emanations from objects, which he supposed detached themselves, and were dispersed through the air, and that by the contact of these images with the organs of the senses, perceptive and intuitional, sensations were experienced, which corresponded perfectly to the objects themselves. That every representation of the senses and imagination is true, because corresponding to the images impressing them. That opinions are true or false, as they respond to the perceptive sensations, for sensation is the only criteria of that we should avoid or desire. That if there was a law of necessity, fatalism would result. That pleasure is the sovereign good, but that it consists in the activity, or the repose of the soul exemplified in the enjoyment of agreeable sensations, and the absence of those of a painful nature, and that therefore the aim of man should be an exemption from bodily ills and mental afflictions, for the highest good is a state free from suffering. That all emotions are of equal worth and dignity, but differ in intensity, duration, and consequences. That mental pain exceeds physical pain, and to attain happiness, desire should be curbed by reason. Prudence he classed as the first virtue, then followed moderation, then justice. Virtue was only good from being inseparably allied with enjoyment. He considered the science of Nature was to liberate man from all superstitious terrors derived from the conceptions of the Celestial phenomena, as the Gods, death, and its consequences, i. e., from vain apprehensions respecting the living.

He believed the principal forms of matter existed externally, and to have been endowed with the property of motion, through which they adhered, and united, by which means the world was formed. The motion of the atoms he attributed to their weight, and tendency to fall directly downwards, and then he furnished them with hooks, and imagined a slight obliquity of motion, by means of which they met, and then cohered. He divided the Universe into two parts, bodies and space, or void. The former constituting the world, the latter infinite, void, or vacuum, without which there could have been no motion, and so no world. He held there were many worlds, and all formed by the accidental cohesion of atoms. That the Universe, as a whole, is immutable and eternal, though variable and perishable in parts, or worlds, of which it is composed. The world, though being imperfect, presented nothing but scenes of misery, destruction and death, and therefore, could not be considered to be the work of an intelligent cause, and irreconcilable and inconceivable with the happy lot of the Gods. He thought the soul was composed of atoms so round and smooth that it could move with ease through the frame, and was as material as the body, which he considered to be proved by its sympathy with the body, but at the same time he thought it was more refined. That its elemental principles were heat, ether spirit and anonymous matter, on which depended its sensibility. That the soul was one with the body, intimately united, and perished with it, being revolved into its component atoms; for to suppose the soul to be immortal, were to controvert and contradict all our notions of an Immutable and Eternal Being. *Death he affirmed to be no evil.* He acknowledged the existence of a God, but held that between his nature and that of man, there was no analogy. He denied that there was a Superintending Providence, and made mental gratification to be the great good of life, and that true pleasure consisted in virtue and

the untiring practice of benevolence, undisturbed by gusts of passion, the cares of avarice; and, according to Cicero, he declared *one cannot live joyously except with Wisdom, Honesty, and Justice, and that with Wisdom, Honesty, and Justice, one could not but live joyously.*

Leas, of Citium, the founder of the Stoic sect, studied first the philosophy of the Cynics, and then that of the Academicians. His effort was to compose such a system of philosophy as might successfully oppose Atheism, and establish a rigid system of morality. He held philosophy to be the effort after and way to the highest wisdom and virtue of which man was capable, and which develops itself in the knowledge of things, the practice of good, and the forming the understanding. The sub-divisions of his theory were: Physiology, Ethics, and Logic, which combined, would lead to perfectness. He supposed, with Heraclitus, the existence of an all-pervading word (logos), and held immaterial things were nothing more than chimeras, because all that can act or suffer is corporeal. Space, time, and representation, he held to be incorporeal; that there are two eternal principles in all things—Matter the passive, Divinity or the Creative principle, active—which is the author of all the forms and arrangements in the world. That God is a living fire, which he called a Spirit, who fashions, produces, and permeates all things agreeably to certain laws; and thus matter is subjected to reason, which is the law of Nature; that God is not in, and not without, the world, which is of itself a living being, and divine, and hence resulted the connection maintained by him of Providence and Destiny. The world was produced by the action of fire, when the four elements, out of which the *Divinity formed all things, were separated from material matter*, and he held that it would therefore ultimately perish by fire, when all things would return to their original state. The soul he held to be a fiery air, a portion of the soul of the world or divinity, and like every other thing real, corporeal, and perishable; and held that religious adoration was due to the intelligence—the soul of the Universe; that it and matter were eternal, and upon the dissolution of the world, human souls would be absorbed by the universal soul, but until then, on quitting the body, it would inhabit the regions of the air, engaged in a philosophical contemplation of the Universe. Cicero, commenting upon this theory, says: "We shall certainly then be happy, when with our bodies we have thrown off passion and disquiet, and that which now constitutes our joy, when free from care, we apply ourselves ardent to some object which delights us, we shall then do so with greater liberty, abandoning ourselves to the contemplation of all things, which it will be given to us to know perfectly. The position we have attained, facilitating our views of celestial objects, and kindling in us the desire to penetrate their beauty, will enable us to satisfy the ardent craving, resident in man, to know the truth, and it will discover itself more or less to us, as we have been more or less solicitous to nourish ourselves in this life with it."

It was a point of faith with all the ancient philosophic sects that the supreme good of the human existence was a life regulated according to the law of nature. But being differently explained by each of them—hence arose the diversity. The morality of the Stoics was built upon the observances of the characteristics of human nature, reason, and free will, and with the close association of Ethics with Nature. Zeno held that God was himself supreme reason and law, and that man was bound to respect order, legality and reason, as the only condition by which he could attain the end of his being, i. e., virtue. His grand maxim was to live according to the law of right reason. *AXARCHUS*, his successor, had it to live conformably to the laws of nature. Zeno held, 1st, Virtue is the only absolute good; vice the only positive evil—all things else morally indifferent, possessing only a relative value, thus rendering virtue an object of choice, its avoidance of toleration. 2d, Virtue is based on wisdom, and consists of the practical exercise of free and independent reason, in harmony with itself and nature. Its application is knowing and doing that which is good; in other words, there is no other good than to be good; for in that only is the principle of liberty. 3d, Vice results from the contempt or perversion of reason, and incurs disgrace and responsibility. 4th, Virtue being the only good, is the only mode by which felicity can be obtained, consisting, as it does, in a tranquil course of life, and is not augmented by any increase of duration. 5th, Virtue is one, vice is one, neither of which are capable of augmentation or diminution, so good actions are respectively equal; so also bad actions, as each has emanated from its particular source. Virtue has four principal characters—Prudence, Courage, Temperance, Justice. 6th, A virtuous man is exempt from passion, not insensible to them. They should not only be controlled but eradicated. The sage alone is free, and a king.

CONFUCIUS, the Chinese, enunciated the grand rule of the Christian dispensation, 500 years before Christ: "Do unto others as you would they should do unto you;" and so practical was he, that no idea of the immortality of the soul, or respecting the Deity, is to be found in his works.

ZOROASTER, the Persian. The ancient Persians worshipped the elements—Fire being the symbol of the Deity. At a later period they changed their worship to the sun and stars—*Sabaeism*. This religion was reformed by Zoroaster, who taught the existence of a Supreme Being, All-powerful and Eternal, from whom eternally preceded, by his Creative word, two principles, *Ormuzd* and *Ahriman*; *Ormuzd* pearl an infinite light, Wisdom, Reflec-

tion, and the author of every good; *Ahriman*, the principle of Darkness or Evil, opposed to *Ormuzd* originally, or by consequence of his fall. And as the souls of men on earth have worshipped the good or the evil, so they after death pass into the dwellings of the bliss, or are precipitated into obscurity. S. B.

AFFINITIES OF ATOMIZATION.

BY W. W. BRITT.

With what precision of character is the law of affinities conducted within the scope of man's survey.

In its course to mortals, silent and obscure, undeviating and exact, from the dancing motes of our atmosphere, to boundless suns and comets sweeping through the constellations of immensity.

It is the law that attracts, coheres, connects, extends and blends; organizing, holding and combining by atoms each mass and individual structure in their legitimate relations, separating the grosser from the rarer, in all of their peculiarities with such precision and elegance, that the human vision and understanding cannot discover in anything, where one class or order of atoms ceases and others commence.

The attraction of atoms in affinities is the law by which each atom is carried to its own sphere and important space, rendering it indispensable in the infinite economy.

By affinities of properties, the atoms that compose the elements of innumerable worlds are from and to eternity in one incessant reel. Intermingling with infinite harmony their qualities of shade, color, texture, odor, form, and filaments. All matter and organic forms are by this law and these combined constituents, continually composing and decomposing, continually changing and progressing, and at each successive transition of atoms refining more and more.

Thereby the heavens and the earth are perpetually passing away as shadows, and all things are becoming new, and the human race gradually advancing, and must ultimately fill and consummate on earth the most exalted state of their natures.

So man extends on in this natural, *(but no more natural than any other)* world, progressing and unfolding as the plants and flowers to a more beautiful, congenial and ethereal element in accordance with his interior adapted capacity.

As the philosopher ascends the mount of science, he more clearly discovers the distinguishing conditions of affinities in the animated world, operating throughout the various tribes. Each species attracted by their relative properties, and more closely associated in proportion to their affinities; thence comes flocks, herds, swarms and shoals. The law operates with such precision, that it may be traced through each pair extending by relations, and including the whole.

Each being more attached to its own haunt, locality, climate, family, food, and hunting grounds; each possessing slight distinctions; acting, liking, and doing things according to their requirements and capacity, yet being assimilated to their associates more than any other orders and species.

The phenomena are wonderfully displayed amongst the insects; their missions are in the loathsome heaps, pools, moulds and marshes, wherein they are propagated, and from which substances they subsist, being best adapted by affinities to the atoms composing their varied organic bodies.

They are propagated, hatched, grown, and transformed, and rise as in a mass together (those having wings) into the atmosphere. Presenting to the observer a thick cloud, each insect on close inspection will be found to retain about the same flying distance from its neighbor, keeping as it were in an orbit and individual sphere, still making a part and parcel of the animated cloud.

Now, penetrate a step further, and take a scrutinizing view of life on the minutest visible scale. With a powerful microscope, view the wonders as they unfold in a single drop of water, observe it "teeming with life." Animalcules of various forms, colors, habits, and motions, associated by the same attribute that governs the larger animals, by affinities the species are distinct, possess just such peculiarities as they do, compose just such masses, feed, grow, metamorphose, decompose, and form by their constituent atoms the surrounding elements and organic structures.

Could the power of the scope be increased time and again, still at each extended scope there would be seen new and ever varying orders of animals, vegetables, and minerals, rising and continuing to appear without end, and operating by affinities to each other.

The elements one and all are imbued with life in a boundless variety of forms. What is merely seen by the eye, is comparatively nothing when we take in consideration the vast and unexplored systems of life, that may be unfolded by the hydro oxygen microscope, but were we even without the aid of this great developing agent of vision, still reason would teach us from the observance of the orders of animals descending from the whale down to the smallest distinguishable animalcule, that the chain must still hold on where all optical power, however magnified, must but fail to trace to an end of life, and that the chain has innumerable links beyond.

Then consider that all these not only have bodies, but limbs and organs of senses, they have bones, muscles, nerves and filaments, each and every organ of the smallest animalcule is especially adapted to its necessities and requirements; then again, every motion of a limb must displace and transfer a quantity of atoms still being diffused in affinity, and producing in its train a current, and by con-

tact of matter a degree of sound or concussion.—The idea though strange and new to some, is no less true than that life exists in such an infinite variety on so minute a scale.

Can we suppose no metamorphoses occur in these forms when we may trace it all through the entire animal, mineral and vegetable systems? Ah, yes! the chain is only a little further extended, that is all; the atmosphere is doubtless as profusely impregnated with insects, that just before other forms inhabited the watery world; they predate our systems, are the tenants of the blood and other fluids of the body, they change, ebb, and flow with every breath, they exist in fire, and the strongest acids, no matter how destructive to visible life.

Then still by affinities of atoms, organic life must still continue on some "ethereal scale"; for if it is not in the comprehensive material, still it must by affinities be organized in some animated form.

Since matter's known indelible to be, And useless without vitalizing force; To which it renders bland subservience; Nothing affirmatively to its priority; To what utility 's the spirit, mind, and will, But matter to control to all eternity.

Doubtless then, life must penetrate in all conditions of matter, and extend on in the ethereal elements, beyond the admitted existence of what we term matter substance, and operating by the same grand law of affinities. The power, wisdom, and glory of Deity, has no limit, from the smallest conceivable idea of matter, to spheres of inconceivable magnitude, reason declares that where there is matter, there is affinity and existing vital beings.

Think not to soon discover the finale of the phenomena, for we know not the alphabet. But without further tracing the law in animal life, let us now briefly glance at the world of vegetation and minerals.

Atoms by affinities are so diffused as to make up the various organs that compose trees, plants, flowers, and seeds; the roots are composed of atoms of a different relation from that of the barks, the barks from the leaves, flowers, &c., throughout the whole tree or plant, still the constituents of each structure more nearly correspond in the same species than in any other.

Flowers possess conspicuous, peculiar, and distinct properties, varying in the combination and disposition of atoms; each tint and color being composed of assimilated atoms, gradually blending and uniting by affinities to make up the ultimate forms, filaments and odors; each delicate tissue and shade being deposited in atoms by an electrical circulation in its proper order and sphere of arrangement. The grosser atoms are deposited first and nearest the earth, and the more and more rare, further towards the tops, ends, and flowers; and finally the most refined are deposited to make up the germs within the seeds.

The atoms forming pure metals and minerals arrange themselves by the attraction of affinities, and compose the qualities in varieties as they exist in different sections and depths in the earth.

But as we trace the law in its descent from the brute to the mineral, it becomes less cognizable in its character to the human perception and understanding; for the minerals and ores of different sections of the earth appear similar in their species; the gold of California may closely resemble that of Australia, the quicksilver of Spain that of Peru, &c. But in fruits, trees, animals, and men, we see them more closely confined to their native localities; the same fruit growing in the temperate zone, if transplanted to the torrid, would become very different; each and every climate, soil, and section, has its own peculiar productions. Every living organism thrives best where the germ is best adapted by affinities of particles to the surrounding elements. The olive, fig, and lemon, require a very different soil and climate from the plumb, pear, quince, cherry, &c. The elephant and camel could not subsist in Greenland, nor the reindeer or Polar bear in Persia. The constituent elements composing and surrounding each form and nation of the human species, are as varied in their properties, and widely different as their native sections on the globe are distant from each other. In short, to reiterate, the properties of atoms in the elements of each different climate are, in the main, essentially varied. I here merely offer, as my opinion, that upon the dissolution of any organic body in a foreign locality, its atoms are at once, by affinities, attracted to its congenial and native element, however distant it may have been conveyed.

The combined atoms of water, air, light, spirit, and so on, infinitely forward, *there can be no doubt*, are governed and diffused by the same unerring attribute. But the calculation is too intricate for the puny efforts of man in his present condition to further trace. It now gradually merges into the invisible and infinite realms, and he can no longer swim; for here the great ocean opens and extends on every side beyond his finite vision. "He can but stand agast, and wonder in ecstasies! or may return again and, with a telescope, view the heavens!" He may contemplate the constellations of the milky way! Behold it as a bright cloud spanning the canopy; an association of "suns and systems" all in affinity with each other! darting with infinite velocity, magnitude and grandeur, with hair-breadth precision, on incalculable orbits through the unbounded realm. Each and all being attracted by affinities to a still greater sun; which is again but one of myriads of others, sweeping in a supereminent system of the grand retinue of worlds.

But why follow further in the chain, since human calculation is so frail? The same law still operates in all; "extends right on." "Each world,"

"each being," "each atom," is moved on towards its kindred partner, connecting and adhering in one boundless chain.

From whence all these varieties of vitality and form, Distinctly and incessantly in vital leviathan swarm. Of beauty! use! consistency! and adaptedness forsooth. In Harmony! Economy! Dependancy! and Truth! Can matter thus unbleed, exist, subsist, progress, extend, With no infusing prior source of being to depend? One "Being, God" Divine exists, inseparable, alone! Exterior matter organized: "Interior Spirit sun!" An "all in all!" "one life in all!" "one positive external!" Infusing from exteriors, to negatives internal.

Annihilation then's absurd! as all things now create, Would for a want of influx cease of motion, form, and state. Behold in earth the influx from the sun's effulgent beams! In flower, insect, bird, and man, and various tiny streams; Electro vital, tissue, nerves, in wind, leaf, film and grain; Diffusing life from realm to realm, a vast connected chain; On obiding to an ultimate, whence it derived its source; From worm to man, from thence to Jove, progressive in its course.

A virifying Spirit power pervades the trackless deep; With heat, light and infinitude, through boundless orbits sweep; Planets, systems, comets, suns, twirl through the vast immense.

As the circulating retinue of God's omnipotence, Earth's atom in the symphony's comparatively vain; With spheres far supereminent, and a blazing train. The glory manifested stands through universe engraven, Whether in pany worm, or man, or cherubim of heaven; A light perpetually shone from all eternity; In hallowed radiance from a throne of immortality. From centre to circumference throughout the vast abyss, A melody of spheres vibrate, "Love! Harmony! and Bliss!"

ANTIQUITY OF TABLE-TURNING.

The London Notes and Queries copies the following extract from M. Maimbourg's "History of Ariarism." It will prove interesting in connection with the accounts of the modern phenomena, in which the newspapers of the day abound:

"While Valens (the Roman Emperor) was at Antioch, in his third consulship, in the year 370, several pagans of distinction, with the philosophers who were in so great reputation under Julian, not being able to bear that the empire should continue in the hands of the Christians, consulted privately the demons, by the means of conjurations, in order to know the destiny of the emperor, and who should be his successor; persuading themselves that the oracle would name a person who should restore the worship of the gods. For this purpose they made a three footed stool of laurel in imitation of the tripod at Delphos, upon which, having laid a basin of divers metals, they placed the twenty-four letters of the alphabet round it; then one of these philosophers, who was a magician, being wrapped up in a large mantle, and his head covered, holding in one hand vervain, and in the other a ring, which hung at the end of a small thread, pronounced some execrable conjurations in order to invoke the devils; at which the three-footed stool turning round, and the ring moving of itself, and turning from one side to the other over the letters, it caused them to fall upon the table and place themselves near each other, while the persons who were present set down the like letters in their table-books, till their answer was delivered in heroic verse, which foretold them that their criminal inquiry would cost them their lives, and that the Furies were waiting for the emperor (he was subsequently burned alive by the Goths) at Mimas, where he was to die of a horrid kind of death; after which the enchanted ring turning about again over the letter, in order to express the name of him who should succeed the emperor, formed first of all these three characters, THEO; then having added a D to form THEOD the ring stopped, and was not seen to move any more; at which one of the assistants cried out in a transport of joy, 'We must not doubt any longer of it; Theodorus is the person whom the gods appoint for our emperor.' [Theodorus was a patren of idolatry; it was not he, however, but Theodosius who ascended the throne after the dreadful end of Valens.] * * The conspiracy was discovered by one of the accomplices, and Valens ordered them all to be put to death. And that cursed race of false sages, who, under the color of philosophy, exercised the detestable art of infernal magic, particularly from the time of Julian, was almost entirely destroyed, with their magic books, which were strictly inquired after, and publicly burned in large parcels.—Portland Transcript.

READING THE BIBLE IN CHURCH.—It is a somewhat singular fact, not perhaps generally known, that in this country the Scriptures were not read in the exercises of the Sabbath previous to the middle of the last century. In the records of the church at Medford, Mass., under date of 1759, is this entry: "Voted to read the Scriptures in the congregation." It was not until ten years afterwards that the Bible was read in the church in this town, as a part of the Sabbath exercises. In Dean's Journal, under date of 1769, is this entry: "The church desired that the Scriptures may be read in public," and the practice was then for the first time introduced. The reason why the Word of God was not read in the Sabbath services, it is difficult to imagine, especially when we know that upon its being translated into English, the people of all conditions flocked eagerly to the churches to hear it read. Some of the earlier editions were, by royal sanction, "appointed to be read in churches," and the clergymen were especially enjoined to make, or cause to be made, one sermon every quarter of the year at least, wherein they shall "purely and sincerely declare the very Gospel of Christ." This, while it gives a deplorable view of the qualifications of the ministry and of the miserable plight of the people as to religious instructions, at that day, also shows that the exposition of the Scriptures was considered an important part of the Sabbath services.—Portland Transcript.

NEW YORK, SATURDAY, AUGUST 18, 1855.

THE SUBJECTION OF SELF TO THE DIVINE HARMONIES OF THE FUTURE.

Nothing tends to bewilder the sensitive and honest mind so much, as the clamorous and discordant protestations some make use of, in stating and substantiating their love of truth, even when sincerity and integrity of purpose is the one thing above all others actuating them, for there is something so calm and quiet in the holy harmony and healthy relations of truth to the educated and refined spirit, that all admixture of passion and prejudice in its favor, only tends to mar the divine simplicity and purity of its nature.

This must be obvious to the sincere student of nature and history, for the devotion that prompts him to harmonize the facts of the one with the general knowledge of the other, makes him also comprehend the beauty and symmetry of truth in all its phases and relationships. Where this is not obvious, it should be remembered that a recognition of the limitations of the mind, natural and educational, are the first manifestations of a truth loving and honestly inquiring spirit, for it is a world wide and a time honored saying, that truth should be loved for truth's sake, and wooed as the spirit woos its bride. If this is not obvious however at the moment, a little reflection will call out some passage from the great book of memory or experience, the light of which will illuminate the thought and make it plain and palpable to sense, for the commonest conceptions of life and its mission, when we pass beyond the efforts made for daily bread, will authorize the saying, "life is real, life is earnest," only in proportion as effort is made for the soul's growth and spiritual harmonization.

In this sense, *Spiritualism* is a constantly unfolding gospel, every leaf, chapter and book in which, only beautifies, while multiplying the phases of humanity's culture, because life elaborates with the efforts made for its daily bread and spiritual food, every hour having its spiritual test and educational lesson, for conscience is married to reason, and intuition harmonizes with sense, so that thought ultimates in form and projects itself in conclusions and utterance, only as the emancipated spirit sees its enlarged and eternal relations reflected in the realities of an intensified and eternized Spirituality.

This is the general lesson of *use*, which in one form or another, comes to all, the old and the young, the educated and the ignorant, the proud and the humble, the rich and the poor, speaking to each a different language, but inculcating one Spirit, and ultimate *one effect*—education.

This may be called, however, the *unconscious* preparation of the spirit, for the recognition of higher and more comprehensive truths, which in a *latent* degree outlines the goodness of that Providence: that causes not only the "sun to shine on the just and unjust"—but makes the errors and ills of life minister to and furnish the appropriate illustrations, that truth, beauty, and purity may be the more lovely and attractive to the wayward and erring sons and daughters of men; but it cannot supply the place nor atone for the loss of that active individualized effort which every one should make to overcome the prejudices and bias, which an imperfect nature and education has authorized, and with many made final in this sphere. No—every *forgetfulness, neglect, or violation* of this great fundamental of life, will be rewarded with its appropriate compensation, for the experience of the soul and the precepts of the Gospel agree, in teaching, "he that seeks shall find," and to him that *hath*, shall be *given*, and to him that *hath not*, shall be *taken away*, even that which he *hath*. Doubtless, in the vast eternity, to which the soul is heir, many, many things, will contribute to soften the severity of this organic law, for creation, socially and spiritually, in time and in eternity, is founded on, and cemented by the *love* of spiritual and religious life, that yearns for and labors to emancipate the transgressor from the error of his ways, that the beauty of holiness may come to all in the freshness of youth and the vigor of manhood. Life's unfoldings, therefore, may be joyous as the songs of angels and beautiful as the harmonies of heaven, if the mind is prepared to receive the truth, in the love of it, and love it in the simplicity and purity of the soul's divine harmonies; for without this preparation for, and harmonization and unity with, the great law of love, goodness, and devotion that enters into and gives soul to religion, there is neither harmony nor heaven here nor in the world of spirits; nor can there be, until the development of the inner man takes place. In sight of these plain, and to the intuitive mind, obvious truths, the insane and reckless issues man makes with his fellow in attempting to convict them of folly and credulity, because they many find "sermons in stones and good in every thing," is more suicidal of his own peace of mind and spiritual harmony than the fulfillment of the worst wish his enemy could inflict upon him, for he fans the fires that consumes him with his own breath, and feeds it with the voluntary appropriation of his own spirit. Life's lesson to all, therefore, is *emancipate self from prejudice, intolerance, self-sufficiency and ignorance*—the last in particular, as in the majority of cases, it is the father and mother of all the other frailties and imperfections to which flesh is heir to; for it not only prompts the deed, but too often attempts to justify the folly, when it should be doing penance for its waywardness and error. Thanks to this lesson, and to the divinity that fashioned the offices of life and regulates the economy of Nature—*humanity's future* look lovely to the emancipated spirit; for in the earnest faith of the enthusiast, the warm devotion of the pious meditator, as well as in the prayers and supplications of the erring and the penitent, the soul finds consolation for the past, compensation for the present—for they all speak of and point to a holy future—on the *Earth it may be*—in the heaven of God and the home of the Spirit it *must be*—when all are purified and made receptive to the truth, as it is in God, and lives in the social harmonies of the Angels. This great moral, from life's drama, so dim to the past, because of its ignorance, so doubtful to the present, because of its skepticism, is bequeathed to the children of the future by the intervention and ministration of the Spirits, as a *legacy*, that shall save them from error and sin, and make them *live* and partakers of immortal life, while preparing *self* for the unfolding truths of a progressed and still progressing future.

R. B. SMITH.—Some one of this name sent us some money for the Christian Spiritualist, which we sent to the address, "New Milford, Conn." The Postmaster informs us there is no such person there. Will the friends knowing Mr. Smith, inform him that we need his correct address before he can get his paper?

THE WONDERS AT MR. KOONS' ROOMS.

So much has been said and written upon the manifestations purporting to be Spiritual at the above Rooms, that it may seem superfluous to add to it, but it is good philosophy to think "truth can never be confirmed enough, though doubts did *ever sleep*," for it significantly outlines the deep and expansive characteristics of truth, while modestly suggesting *caution* as to hasty conclusions. What is true of investigation in general, is particularly so of Spiritualism, because its *facts* premise truths, so startling and revolutionary to the majority of minds, that before they can be accepted in the freedom of love, the most thorough and discriminate investigation is necessary.

This conviction has prompted us to make the manifestations at the above rooms more prominent than we otherwise should, in hopes that thoughtful men and honest women might consider the phenomena of this family as eminently worthy of the closest investigation. In publishing the reports, observations, and convictions of the committees and parties, that from time to time, have born willing testimony, as to the wonderful character of these manifestations, and the truthfulness and integrity of Mr. Koons and his family, we supposed we were adding progress in the right direction, for with us, *moral* evidence goes far in abridging the labor of personal investigation. In this, however, we seem in a measure at fault, if the *suspicious*, *conjectures*, and *statements* of Bro. J. H. Fowler are any way reliable, for in the *New England Spiritualist* of August 11th, he intimates that most of the manifestations at Mr. Koons', are *impositions*, he having "fully convinced" himself, "that Nahum Koons performed the main part" in developing the marvels and wonders at those Circles. The communication to the N. E. Spiritualist, is long and circumstantial, in which Bro. Fowler asserts, that he felt "a warm hand," "a wrist," and on various occasions, caught "a hand and arm," which he supposed had something to do with the movements of the "tambourine" and "horn," and belonged to Nahum Koons, but "could not hold on upon it, because of its peculiar sensitiveness." In addition to his own efforts and suspicions, Bro. F. reports the statements of a few other persons, who seem to have shared his doubts, the following being the strongest and the most positive evidence brought against the truthfulness of the manifestations. Bro. F. says,

"The gentlemen above referred to, at Mr. Tipple's, both affirmed, that one of them caught hold of the hand there exhibited, passed his other hand up the wrist, and felt the coat-sleeve as far as the elbow, when the hand was suddenly snatched away and could not be coaxed back on that or any subsequent evening. I would ask how it is, that a hand and arm and coat-sleeve should be necessary to move a tambourine and other objects, which are 'moved by currents of electricity'?"

When we say we are surprised at the tone and character of these remarks, it is possible we only echo the feelings of those, who are acquainted with the many long articles that have been published in attestation of the wonders manifested at Mr. Koons' Spirit Rooms' for the *unanimity* of the "reports" and communications put all doubt to flight, and prepossessed the reader in favor of the statements. It would seem, however, from Bro. Fowler's remarks, that the phenomena at these rooms has *never* yet been thoroughly investigated, which will make other and more thorough investigations necessary, although it should prove there is not a *fraction* of truth in Bro. Fowler's suspicions. At this stage of the controversy, we have only to add that, since the visit of Bro. F., others have been to Mr. Koons', and came away well satisfied with all they heard and saw. In confirmation of which, the reader will find on the fourth page of this issue, a long statement of *fact* which should be read in this connection with attention.

As to the value of Bro. Fowler's doubts and suspicions, we might say much, from some knowledge of his *idiosyncrasy* and method of investigating the phenomena; but as Bro. Newton has summed the matter up in few words, we end this notice with the following pertinent remarks. He says:

"The whole question, as to whether Spirits do or do not manifest themselves at that particular locality, is not of sufficient consequence to justify the filing of our columns with matter so objectionable; while the opinion of one who *denies*, since he has come away *without the evidence of his own senses* *believed him to admit when on the spot*, will not be esteemed of much value on any point. There is such a thing as a *mania of skepticism*, as well as a *mania of credulity*; and we think Bro. F. manifests decided symptoms of the former disease."

"One of the effects of this mania seems to be, not only to render the sufferer impervious to evidence, but to surround him with an atmosphere in which certain kinds of phenomena are difficult or impossible. 'He did not many mighty works among them, because of their unbelief.'"

REV. T. L. HARRIS' VISIT.

Somewhat unexpectedly this brother felt directed to come to this city, without being able to assign a definite reason for doing so, but on coming, he had it explained to him. It seems that during his short visit, another of those remarkable poems has come through him, the appearance and reading of which has surprised and delighted so many in and out of the Spiritual family. We doubt not, this will be good news to most of our readers, as every addition made to the wealth of our Spiritual literature, is only multiplying agents for the world's correction, education, and redemption.

During this visit, brother Harris lectured twice at the Stuyvesant Institute, to large and intelligent audiences. The morning lecture, we did not hear, but it was highly spoken of. The evening lecture was a spirited and masterly effort, as it brought into prominent and bold relief, a class of facts too commonly ignored or overlooked by the *external* *progressionist*, who in his admiration of intellectual culture and advocacy for the supremacy of "law," seems to *forget* that the world's growth and progress until now, has resulted from the spontaneous expansion or gradual unfolding of the Spiritual element in Man rather than from the results of his external culture. Brother Harris made this truth vitally significant, appealing as he did, to the internal consciousness of the hearer, rather than to his external knowledge. The whole effort was in marked and timely contrast to the lecture of Mr. W. S. Courtney, delivered at the same place the Sunday previous. We have no disposition to criticize this last named gentleman, nor any other that may occupy the speaker's stand at the Institute, but we would respectfully suggest to him and others of like sympathies and culture, that if possible, they leave *religion* alone, until they know more of it as a *fact* in consciousness and personal experience, for dogmatic and destructive criticism will be no more acceptable to the harmonic and Spiritual mind, though it be done in the name of "Nature" and for the glory of "Nature's laws," than if dictated by John Calvin, and authorized by Paul. "Wisdom is approved of her children."

J. B. CONKLIN, 184 CANAL STREET.—This medium wishes us to say to the friends that, owing to past confinement and the present heat of the weather, he will not be able to hold his afternoon session, so that the only public circle each day will be held from 10 to 12 M.

"NO ABATEMENT OF THE MANIA."

Having, on a few occasions, attempted to correct the neglected education and imperfect readings of the editor of the Mobile Weekly News, by pointing out such facts in ancient and modern Spiritualism as we thought most likely to be efficacious in ministering to a mind thus diseased; and finding it has not the desired effect, we now suggest a change of climate in some northern latitude, where he may be freed from the effects of oppressive heat, while enjoying the benefits of a pure atmosphere. It may cause him a momentary pain to part from his numerous friends; but there can be no doubt as to the necessity of the change, after reading the following, for the disease seems to have passed from the inflammatory to a manifestation of the chronic symptoms:—

"There seems to be no abatement in this extraordinary mania, which, however, is chiefly confined to the Plymouth Rock section, wherein all sorts of isms seems to find a more congenial soil than in any other portion of the country. Conventions of Spiritualists are still held, books published, and resolutions given from the other world. It is astounding that the men of sense and information should be duped by such a bald and palpable humbug; but the love of the marvellous is strong even in cultivated minds, and with mankind in general, 'the pleasure is as great in being cheated as to cheat.'"

The indications of disease are strongly marked—fewer symptoms being prominent—for, 1st, The memory is sadly affected and confused, in associating Spiritualism with the isms of "Plymouth Rock" for, according to our best information, the connection is very slight, if there is any relationship at all. 2d, The judgment and memory are both confused, in asserting "men of sense and information" are "duped by such bald and palpable humbugs" in these parts, when he should have located such manifestations of mind in New Orleans, where they find Witches in the Nineteenth Century, in poor old women, and take them to prison, to save them from an intelligent populace. 3d, If any doubt remained as to his mental aberration, after considering the above manifestations of mind, it would disappear when, in his raving, he attempts to philosophize on "mankind in general" for it is an acknowledged characteristic of *insanity*, that the unfortunate sufferer images every one *incurably insane* excepting himself.

But if this is not conclusive, the following interrogations, which are but the echoing of the New York Tribune for many months past, must be taken as authoritative and final:

"If the pretensions of 'Spiritualism' are true, nothing can be easier than to demonstrate the fact beyond the reach of all cavil. Why should Spirits from the other world be permitted to manifest themselves to the living? What valuable purpose can be gained by it? If to enlighten men in truth, or to supply them with fresh motives to virtuous courses, what valuable truth have they disclosed, which is new; and what new one which is valuable?"

Beside these, the excited and prolific imagination of the writer suggests other and more startling questions, and finally proposes that the Spirits turn mail carriers between this country and the seat of War, as a test of Spirit intercourse and usefulness, which is so profound, sagacious and original, that we will let the matter rest for the present, hoping in the meantime to hear that some one has been more fortunate than ourself, in correcting the errors of this Editor's judgment and memory.

SAMUEL BARRY'S SPIRITUAL DEPOT.

It is with some regret we learn, this friend of progress and humanity finds it necessary to appeal to his friends for the patronage, which at the opening of his store was promised him.

1st. Because all such disappointments furnishes ground for complaint, if not more painful consequences to the party relying on such promises.—2d, Because it argues bad for the social and Spiritual condition of the cause. When any *man* makes men neglectful of the claims, which their active and *honestly* employed public agents and instrumentalities have on them, there is something defective in its very nature, for if it cannot inspire generosity and liberality enough among men, to aid one another, it ought to be called *indifferentism* and associated with selfishness rather than with the education of the Spirits, or the results of progress.

We hope soon to learn that this cause of complaint has no longer an existence, as we should regret much, should friend Barry find it necessary to give up his store. No doubt warm weather and the dull times have had their usual and general effect, but the friends should remember, that a man and his family may suffer great inconveniences while *hoping* for better times.

We know Philadelphia has many good and kind Spirits, whose efforts will be to aid friend Barry soon as they know of his difficulty.

SPIRITUALISM IN LONDON.

The Spirits in London—Lord Brougham, Sir Edward Bulwer, Sir David Brewster and Mrs. Trollope, after the Spirits.

The following is from Mr. D. H. Hume, who is well known to investigators of the phenomena of modern Spiritualism as a "medium" of more than common powers. He is now in London, and this letter was written to the Hartford Times, it being known that there, as in other places, the Spiritual manifestations were also given by Lord Brougham and others on the occasion referred to below. The letter was not held of.—N. Y. Evening Post.

[From the Correspondence of the Hartford Times, Aug. 10.]
EALING VILLA, NEAR LONDON,
July 26, 1855.

* * * In London I found but a limited number, comparatively speaking, who possess any intelligent or rational idea of the Spiritual Philosophy. The subject has not made any great advance here; but those who are investigating include in their number some of the best minds of England. The first call I received was from Sir Charles E. Ischam, who has proved a most excellent friend to me. A day or two after this I received an invitation from Sir Edward Bulwer Lytton to visit him at his country seat at Knebworth. I accepted his invitation, and had an interesting and delightful visit.

I was deeply interested in Sir Edward, who is by birth, education and mind, a most superior person. His love of the beautiful, in nature and art, but especially in nature, is manifested at every part of his wide domain. Knebworth was originally built by a follower of the Conqueror, and was, in the year of the Armada, occupied by Queen Elizabeth. The state-room contains the bed upon which her Majesty slept. It has rich velvet hangings—the same which shaded the slumbers of Queen Bess. The room of the extensive library contains the oak table at which Cromwell, Pym & Co. sat while planning the rebellion. * * * We had some manifestations at our *seances*, almost as good as those we had at — in your place. The Spirits showed their presence in the same palpable way, by presenting tangible hands, shaking hands, &c., and Sir Edward "acknowledges the corn," to use a Yankee vulgarism. He is much interested in

the subject, and has bestowed no small share of thought upon the matter.

I have also had the pleasure of being presented to the Marchioness of H—, Baroness G—, R—, &c. She is a highly intellectual and altogether charming lady, who possesses much native refinement and a fearless desire to learn and follow the truth. I met, too, the Earl of E—, and the Marquis of C—, at one of our circles a few evenings since. A most kind friend I also found in the Vicomte de St. Amiro, Charge d'Affaires from Brazil, who has given me valuable letters to France. I am to meet him and his lady (both investigators) the coming autumn at the Neapolitan court.

I enclose a paragraph from one of the London journals giving a sketch of an interview I had with Lord Brougham and Sir David Brewster. The latter, as you are well aware, wrote that article in the *Edinburgh Review*, some months ago, in which he argued against the existence of Spirit agency in the production of the manifestations, and in which he denounced the whole matter in the bitterest terms, as a delusion and an imposition. His article has been eagerly and widely quoted by the opponents of Spiritualism on both sides of the Atlantic, and its statements are doubtless believed by those who are incapable of appreciating or comprehending the truths which they assail.

Sir David, however, has for once met with a "stunner," for he has seen and felt such manifestations of his Spirit friends as to completely upset his philosophy. He frankly confessed that he is "sorely puzzled" at what he has witnessed, and Lord Brougham acknowledges himself to be thoroughly nonplussed. Both of these noted men brought the whole force of their keen discernment to bear upon the solution of the phenomena; but the presence of substantial, actual hands, and the demonstrative strength of the Spirits who thus clothed themselves for the time and moved material objects about the room, proved to be too much of a question for them to master.

Time will not allow me to mention the various interesting sittings I have had, nor the many distinguished personages who have been in our circles during my short stay in London. I am at present enjoying the quiet of an English country home. The gentleman with whom I am stopping (Mr. Rymer) is one of the most distinguished solicitors in London. He has been a *materialist*, or disbeliever in a future state, all his life previous to witnessing these demonstrations of Spirit existence. He is now a believer (or rather a *knower*) of the future life. The manifestations, so often scoffed at by professing Christians, have done for him, as they have for upwards of twenty-five thousand infidels and atheists in America, what no power of the pulpit or doctrine of evangelical religion could ever have effected.

Is not this one fact, alone, a sufficient reply to the oft-repeated question of "what good does it all do?" There is many a broad-shouldered soul failing in the effort to narrow itself down to the limits of a dogmatical creed, has ended in infidelity, or blank atheism; but the number of these is becoming steadily less by the influence of the Spirit manifestations, which are to them what the placing of the hand in the spear wound was to Thomas. Mr. R., since his conversion, has given a lecture on the subject, and will give another.

One thing I will not omit. Mrs. Trollope, whom Americans will be apt to remember, came, with her son, from Florence to London for the express purpose of seeing the manifestations. They were accordingly invited to spend a few days with me at my village home; and, I must say I was greatly disappointed in her. My previous ideas of her had not been such as to prepossess me in her favor, but I have become an admirer of her private character. She has none of the stiffness of the author about her, nor any of the "blue-stocking." She enjoys the realities of existence more fully than any one I have ever met in a circle. The *seance* with her was one of strange interest. Her son was an unbeliever, and his mother was very desirous that he should be "brought to a knowledge of the truth." When at length the light did beam upon his soul and the chords of his Spirit vibrated in unison with the celestial harmonies that ushered in the birth of Faith through the shadows of his old unbelief, the result was too much for his stoicism, and the tears of holy joy coursed down his manly cheeks. Her joy was too great for utterance, and her rapturous emotions seemingly too great to be endured. It was an impressive scene, and an occasion of deep interest. There are many such in the life of a Spirit Medium.

In a few weeks I leave England for the Continent, in company with my friend, Mr. Rymer. We intend to reach Rome in November, where we purpose to spend a few months, if his Holiness will let us. You shall hear from me again.

Yours truly, D. H. HUME.

[The following is the article referred to as having appeared in the London Journal.]

"LORD BROUGHAM WITH THE SPIRITS.—A circumstance which has excited the most extraordinary sensation among the privileged few, who have been admitted within the sphere of its operations has taken place at Ealing, a village on the Uxbridge road. A young gentleman named Hume, a native of Scotland, but who has resided for many years in America, is now on a visit at the house of Mr. Rymer, a highly respectable solicitor. Mr. Hume is what the Americans term a 'Medium,' and through his instrumentality some extraordinary, and if true, miraculous occurrences have taken place."

The Spirits of deceased persons have been heard and felt in Mr. Rymer's house, and a variety of circumstances have taken place, which the persons who were present affirm could not have been produced except by supernatural agency. One of the Spirits is supposed to be that of a son of Mr. Rymer, a little boy about eleven or twelve years of age, who has been induced to write to his parents under the cover of the table, and the writing is, to all appearances, precisely similar to that of the child when alive. Mr. Rymer, who is thoroughly convinced of the *bona fides* of the affair, has invited several persons to witness the manifestations, and among them the Rev. Mr. Lambert, the incumbent, who has become a devout believer in the existence of these communicative Spirits.

"Some rumors of the Spirit manifestations having reached Lord Brougham, the medium had an interview with the noble and learned Lord in the presence of Sir David Brewster, when several unaccountable revelations were made, and even Lord Brougham has confessed himself amazed and sorely bothered to comprehend the description of agency, by which an accordion is forced into his hands and made to play, or his watch taken out of his pocket and found in the hands of some other persons in the room, for such are among the vagaries performed by the Ealing Spirits. The house of Mr. Rymer, is, of course, besieged by persons anxious to witness the manifestations, and scarcely a night passes that some scoffer is not converted into a true believer in the mystery of Spiritual manifestations."

WHO WILL BECOME SPIRITUALISTS?

When Pilate asked "What is truth?" he received no answer, for the reason that he was not in a state to distinguish truth from falsehood. Had he sought with a simple and earnest heart to be instructed in true wisdom, it would not have been withheld from him. For he addressed One who never refused to be a guide to the erring, and a light to those who sat in darkness. The case is not otherwise, with many who now demand the 'new truths' of Spiritualism. We could fill volumes with a simple statement of what to us are sublime and beautiful truths, unfolded from the interior, but how will the objector know that they are truths?

This wide-spread Spiritual excitement, is itself a *new fact* in consciousness. That ponderable bodies are actually moved, and intelligent communications spelled out by unknown and invisible agencies, is a novel manifestation dependent upon a *law*, which when properly enunciated, is itself a new truth.—But if minds are so perverse that they ignore all these 'earthly things,' how can they receive those which are Spiritual or heavenly? The degrees of the "interior" correspond to those of the mind; if these are closed up, how can such minds judge of celestial or Spiritual things? They cannot even discern them, or be conscious of their existence. Spiritual disclosures must, therefore, appeal to the Spiritual consciousness, to the quickened perceptions of the mind, to the free intuitions of the living soul. How then can one who is so wedded to the past, to partial views and interests, that no plane has been formed in his mind, for the reception of these truths know any thing of them? If the heart be already won, and the hand pledged to a system of thought, neither are free to accept another. The whole philosophy of the age is external, superficial and materialistic, and all who are so fettered and enslaved thereby that they cannot break away long enough to fairly and candidly investigate, the new truths offered must abide in their cherished opinions, till an entire revolution of thought and sentiment, like an earthquake, reaches even them, and compels a hasty evacuation of their falling edifices.

Spiritualism comes as a blessing only to the hungry and the needy. Those who still gain sustenance from what seem to us dry husks, who find golden grain among the chaff that has been so often winnowed, will of course cleave to such provender. We do not expect such to embrace the truths of Spiritualism, while their present state continues. They have their uses; let them tarry by the stuff; when we have openly brought back the goods that have been wrested from us, they too shall not fail of their share, though now they have no heart to go with us.

Minds who are wholly surrounded by conservative influences, professional men who have already attained eminence and success, authors and politicians who have won public favor, and persons who have become identified with popular and earnest reforms, or strongly attached to old or new philosophies and systems of thought, will be slow to fall into the Spiritual ranks. Such must necessarily be the case while human nature remains as it is, swayed by external motives and interests. The full soul loatheth the honey-comb, but the hungry find sweetness even in bitter herbs. It is, therefore, to the youthful, to the unsatisfied, to the pilgrims, and wayfarers of the earth, that Spiritualism appeals. Like every true message from the skies, it comes not to call the self-righteous, but those who feel themselves still afar from that ideal which they aspire to attain. It seeks to recall the wandering and lost to the true and heavenly fold. But as the influence that draws, and the tie binds is internal and Spiritual, so the union is of the Spirit, rather than of external denomination. Spiritualists have no common bond like that which gathers sects and parties into souness corporations, yet, notwithstanding the old leaven with which all are more or less impregnated, there is more living sympathy among them than in any organization, though called by the most sacred names. And the purer and more perfect the Spiritual element becomes, the more tolerant, charitable, and universal will be their faith. That there is one God; that all men and Spirits are forever His children, and therefore, one brotherhood; that if one of the members suffer, all suffer with it; that our only duty towards the apparently evil and misguided, is to restrain and bring them back, is a very brief and imperfect expression of the Spiritualist's view of life and its relations.

Who then should we seek out as receptacles of the new truths unfolded in our midst? Most certainly those who are themselves seeking a better way, a more living and Spiritual faith, a life in harmony with the nobler aspirations of the soul. The generous and hopeful, the eager and active, the frank and intuitive,—these will be first to acknowledge the facts of Spiritualism, and receive its disclosures. Until a man's own mind has begun to open and unfold to the Spiritual, he is wholly unprepared for the latter, and he will be slow to admit the former. Still, we have one source of consolation and hope, which cannot be taken from us. "This is, we labor not alone. The invisible messengers have access to all minds and all hearts. A chain of Spiritual influences encircles the earth. The very atmosphere and sunlight are fraught with Spiritual potencies. The grosser elements are quickened with new life. The earth thrills the feet of sensitive media. The sky is thronged with living presences who come to awaken their slumbering kindred. They touch the eye-lids of the sleeper, and he gazes on beauty unknown to earth, or they wait the Spirit in sweet trance and vision to their own immortal homes."

Perhaps I cannot better fix this thought than by citing one of the *Hymns* of that *inner life* which each bereaved and widowed heart may appropriate, for such surely is the language of all our angelic kindred, who wait on the golden shores of immortality.

I.
Beloved! beloved! my soul has not come.
Though the dust is laid down in the grave.
All the outward is lost; all the inward is won;
I rejoice in the light of the Infinite One;
And from Him unto thee, like a ray from the sun,
I draw him, love, to bless and to save.

It is dark where thou dwellest; 'tis dark in thy breast;
It is light where my Spirit abides;
And I come bringing light, and I come bringing joy;
To guard thee, beloved, from my constant employ;
To be with thee in rapture without an alloy;
Thus my life in love's melody glides.

II.
I stood by thee once, and I gave thee my heart.
And beloved, I stand by the still.
And I watch thee by day, and I watch thee by night;
And I dream in thy heart the sweet dreams of delight;
And I pour round thy path the pure burning of light;
As I come from the paradise hill.

III.
I have planted a rose in the paradise land,
I have woven a garland for thee;
Day by day the sweet rose buds in beauty expand,
And when the full blossoms shall bend to my hand,
I shall come, I shall come, with a ministrant band,
And then thou shalt rise unto me.

IV.
"Beloved, beloved, the morning appears,
Awake, awake, awake, I shall sing;
I will charm from thy bosom the pain and the fears,
Thou shalt rise in my arms to the paradise spheres,
Thy Savior shall free thee from darkness and tears,
And thy soul shall rejoice in thy King."

S. E. B.

SWEDENBORG AND SPIRITUALISM.

The Divine Providence is manifestly seen in the history of the past, in making all things ready, to deed all the works of God show the same truth, one condition succeeds another until the perfect form. The progress of our race is evidently of the same character in both a general and particular sense. God prepares beforehand and makes all things ready.

This great truth and evidence of God's care is oversight in no modern instance appears so plain as in the call of Swedenborg. A hundred years have elapsed since he began his chrysalis work. I may be allowed the figure, and until the present time, or within a few years, the use of his labor was unrevealed. In the progress of the race, work is now becoming manifest. The time was a hand which would demand a change of doctrine, and he was sent to teach the great fundamental truths.

I hazard but little in the declaration, that the old forms of doctrine are but lightly held in the churches now, and that the truths of the New Church are lately received by all intelligent Christians, whatever denomination, not even excepting Catholics. But the Gentiles, or the non-professors, are the most numerous, in our land especially, not the least intelligent by any means; and Swedenborg speaks of their gathering in particular several parts of his writings. Mesmerism and kindred sciences prepared the way for Spiritualism, and we have now had a continued intercourse with a before, I may say, *unknown world*. The old Doctrines told the Professor: the Gentile is awakened from his merely worldly and selfish pursuits. Swedenborg teaches, as Spiritualism shows the existence of the Spirit, and of man, after death. The old idea of the resurrection fails, and with it the other ideas of churches about a material heaven and kindred thoughts.

Swedenborg is, in the world of theology, what think Macaulay says Penn is in history—a typical character. He writes on his *own book*, by the "Divine permission of the Lord," and in a way pursues the even tenor of his course, and as Emerson says, all his Spirits *Swedenborg* from Aristotle down. But Swedenborg is not to be slighted nor put off with a stroke of the pen. I know of no merely human character more venerable; nor is Spiritualism either to be put down, with the facile pen. I know of no event more serious. With many, perhaps, even with nominal Spiritualists, it is thought that a few years will suffice for it to blow over, and then that it will be placed among the events of yesterday. But it is more than an event; it is and will be an epoch.

But still there is something wanting, I perceive in the estimate of intelligent Spiritualists. As Rev. Aden Ballou has it in a former number of the Telegraph. When will the voice be heard above chaos commanding order! In the opinion of Boston New Churchman, if not also in that of New York, the author of the "Apocalypse Revealed" stands the accredited herald of the Lord—the arbiter of all Spirits, and the judge of all Spiritualism.

But Swedenborg is an anomaly in history. He established no church; and unlike Elijah, when he went up into Heaven, there was no Elisha to take up his mantle and smite the waters of Jordan across over and finish his work. Cast like seed upon the waters of the Nile, he left his writings in the world in the language of the ancient Romans, an augur of their success. On the other hand, Spiritualism has its cloud of witnesses and authentications from the seventh sphere and vast circles of Spirits. Tests showing the truth of prophecies given are abundant. But the Spirits, like Swedenborg, establish no church; and having sown the seed with their teachings, diverse and multitudinous as the fowls of the air in the Apocalyptic vision which covered the face of the heavens, we are still left in suspense.

Truly there is an indefiniteness here which may be not unfruitfully classed with the reign of Chaos and old Night.

But perhaps this indefiniteness, this general sense is the thing after all. Yet the aspirations of the heart are for harmony and the "communion of the saints." Who that has felt a glow of devotion towards Heaven, thy dwelling place, O God! is not longed for the union of the "Sacramental Host?"

These considerations suggest several kindred topics, of which, at another time, by your permission, should this appear.
State Ridge, N. Y.

NOTES BY THE WAY.

NO. VIII.

HARTFORD, Conn., Aug 13th, 1855.

BROTHER TROLOPE: I have at last completed my labors in the field of North and South Manchester, and much satisfaction have I had in those labors. The weather has been rather unpropitious, and season not the most convenient for the farmer, but I have had respectable numbers of attentive hearers, and I leave them with the satisfaction of knowing that several who were not previously interested in Spiritualism, have now become so, and two at least, have been brought out of the darkness of orthodoxy into the light of our glorious philosophy. I have conversed much, and read to many circles from my manuscript of "Hlopkins' life in the Spirit World," which much delights those who hear, and leaves a mark on the mind which can never be erased by the teachings of men. This work, I learn from the circle to whom it was given, is now in the press, and will soon be before the public. I have been also to some extent, used in works of healing in both places. Kind entertainment has been afforded me by our good sister Banning and brother A. W. Phelps, to whom I feel grateful. On Saturday I passed out to this city, where I have been most kindly received and domiciled by brother Rogers. I yesterday (Sunday) occupied Union Hall three times, and had the pleasure to address numerous, attentive, and if I am any judge of physiognomy, highly intellectual audiences. Amongst whom, I had the satisfaction of meeting brother A. J. Davis and his lady, brother S. B. Britton, of the Spiritual Telegraph, Mr. and Mrs. Mettler, and brother Burr, of the Hartford Daily Times, with many others, whom I should wish to name, did my space permit. I received the thanks of many, but my reward does not rest in thanks, but in the fruits of my labors. Let me be used to raise my brother, and free him from the trammels of the past. Let me see him acting in full consciousness of his Divine nature, and of his glorious destiny, as a child of the Eternal Parent, and I desire no more. My life is dedicated to this great work, and when I have performed my mission here, I desire no longer to remain.

From the Ladies' Enterprise.
THE SPIRIT'S WHISPER.
BY A. E. S. E.
"Every where the great voice of God cries, 'Where art thou?'"
List to the voice that speaks within,
Though it whisper soft and low,
Turn from the world's noise and din
And to the closet go!
Ask thou the Spirit's word shall fill
Commune with thy heart alone and still.
Aye, be still, and lowly kneel,
Calm thy pulses with thy will;
If thou the voiceless Word wouldst hear,
Hush to silence the stubborn ear;
Only in moments of perfect peace,
When sense and passion's tumult cease.
When thou forgettest the strain of earth,
Lifting the soul to holier spheres,
Till, expanding, it pants for a heavenly birth.
Will the Spirit whisper idly dreams?
Let, then, all baser thoughts depart,
While "God's great voice" speaks in thy heart.
Mighty, yet soundless, silent, small,
In the still soul's inmost deep,
It speaks, and bids the shackles fall,
The palsied powers that keep;
Bids the dull soul live, and bravely free
Do the battle of life valiantly.
Then list thou well to the still small voice
That biddeth the plane thy wings,
Seeking above the dust of earth
All good and beautiful things.
Then haste thou! go forth, the word obey,
Fulfill thy task while yet 'tis day.
Strive thou, but not beneath a cloud of gloom,
Nor alone for earthly gain;
Toil, but with hope and a cheerful heart,
And toil shall no more be pain.
But a kindly friend, whose helping hand
Still dwells there nearer the "better land."

From the Chicago Tribune.
VISIT TO THE SPIRITUALISTS OF OHIO.

Letter from John Gray—The Home of the Mediums and the Haunts of the Spirits—What they did, said and wrote.

LOCALITY OF JONATHAN KOONS. A HILLY LAND.
The house of Mr. Koons is in Milford, Athens County, Ohio, 25 miles southwest of McConnellsville, 42 miles from Lancaster, or 67 miles from Columbus.
Persons going from the West can go to Lancaster, which is the nearest point by railroad, thence down the Hocking river by stage, which runs daily to Channery, thence on foot two miles to Koons. From the North persons would take the stage at Columbus, thence to Lancaster by the lines above described. From the East there are steamboats to McConnellsville, on the Muskingum, both from Zanesville and Marietta, but from these, private carriages must be got; distance as above, 25 miles, but the miles bear no correspondence to the hours, for on every route they think they do well if they accomplish 2 1/2 miles an hour. No man ever travelled over so hilly a country anywhere else, and when you finally get to Koons's vicinity, you find the essence of hills personified; there is no such thing as a level spot large enough to put a house on.

The House of the Spiritualist—Presence of Electricity.
Koons's house is located on the southeast angle of a sharp ridge, some few rods below the edge of the ledge, and where, when the native trees occupied the ground, the lightning was wont to make frolic among them; and where it still likes to sport. The stove-pipe above the Spirit room was burst off, and a number of times during the sitting of the mediums, the electric sparks were seen to play over the wires of the Spirit table.

The Room where the Spirits Manifest their Power.
The Spirit room is built of logs, as well as the house in which Mr. Koons resides; it is situated at the end of his dwelling-house, and six feet from it. It is 12 by 16 feet square, and 7 feet high inside, there is a tight floor, and the ceiling above is of rough boards laid close edge to edge; in the garret above, there is less than 3 feet clear room to the peak of the roof, and up here are stored old shoes and other old trumpery. There is a door in the front, near the centre of the building, and a small window on each side of it, and one window in the backside; the windows have each close shutters outside to exclude the light. Across the back end of the room, are three rough board shelves. Two feet in front of these, stands the Spirit table; 3 feet wide and 6 feet long. In front of this and setting against it, is a common fall-leaf table, about 3 1/2 feet square, which extends to within one foot of the stove; and across the back end of the room are two rough benches for spectators to sit upon, and the front one comes within one foot of the stove. Then, on each end of the table is room for three or four chairs, all of which fills the room so full that there is no room to get around. Mr. Koons's seat is at the left of the table, where he sits and plays the fiddle. Nahum, his son, sits on the left of the table; he is a lad eighteen years old, and the principal medium, and his mother sits next to him.

The Furniture and Occupants.
The Spirit table has a frame or rack standing on it, and extended from one end to the other; this rack sustains a tenor drum at one end and a brass drum at the other, attached to it by means of wires; there are wires also passing in various directions about the rack, and sustaining some small bells, some images of birds cut out of copper plate, &c.; there are two fiddles, a guitar, banjo, accordion, French harp, tin horn, tea bell, triangle and tambourine, either hanging up or on the tables. The room will hold eighteen or twenty persons besides the mediums, and when filled, as it usually is, there is no room to pass around or between the people and the table or stove.

Some phosphorus is always placed on the table between wet sheets of paper, for the exhibition of the hand.

The Manifestations commenced—The Spirits play on Drums, Harps, French Horns, Accordions, and Tambourines.

Koons's Room, June 19, 1855.
Between 8 and 9 o'clock, Mr. Koons and his son Nahum went into the room and closed the door and shutters, for the purpose, they said, of inquiring of King, the presiding Spirit, whether he would attend that evening, and what time he would commence; this they always do, and they were told to get ready in twenty minutes.

We went into the room. Mr. Koons took his seat with his fiddle and tuned it; I took my seat by his side and my wife next to me, our chairs setting close to each other, and the chairs and benches in the room were all filled.

The window shutters and doors were now closed, and Mr. Koons put out the light, and immediately there came a startling blow upon the table that made the room jar, and almost brought me to my feet. "Well, King," said Mr. Koons, "you are here," and commenced playing a lively tune. As soon as Koons began to play the fiddle, the bass and tenor drums began to play with such power and energy as to frighten me, the whole house was on a jar and vibrating in perfect time with the music, and I know no mortal hands had hold of the drumsticks, and for the time the thought was irresistible and constant that Spirits controlled them. After two or three tunes on the drums, the tam-

bores were taken up and beat with such violence, that I expected every moment it would be dashed to pieces, at the same time it was making rapid circles in the room, and dashing from one place to another, and occasionally thrust almost in my face, so that I was afraid it would hit me. Then the French harp would be played, and then the drums, harp and accordion altogether; then a strange kind of unearthly noise would sing in concert with the music. Interspersed between the tunes upon the harp was talking through the horn, the horn frequently passing through the room, over and around us at the same time.

The Manifestations Continue, and the Head Spirit Writes a Communication.

At one time there was talking around the room so as to disturb those that were anxious to hear everything, when suddenly there came a shriek that was truly terrific; such a sound as Milton might suppose would be made by an imp of the infernal regions. The horn then said:

"Keep silent!"
Koons talked some time with the voice in the horn and harp, then asked him to write a communication for me. We then heard the rattling of paper, and the phosphorus began to show itself, was taken up in a hand, showed the hand. It then got a pencil, took some paper, and laid it on a table close before me, and wrote on it, making the same sound that a pencil always makes in rapid writing; then made some flourishes on the paper below the writing, threw down the pencil, handed the paper into my hand, and threw the phosphorus on the floor in front of Mr. Koons, who took it up and handed it to the hand again; it then threw it in the corner of the room and said "Good night," when Mr. Koons lighted a candle. I examined the paper that the hand had given me, and found it was my paper which I had placed on the table with a private mark on it. There were four lines written on it in a good legible hand, and following the ruled lines on the paper as follows:

"Well, friend, we return our regards to you for the interest you have manifested in our presence and performance; we now take our leave. Farewell."
At Koons's, Thursday, June 21.
We had much more of a performance than usual, and one highly satisfactory. Amongst other things, after they had finished playing a tune Mr. Schenick, who sat next to me and who plays the violin very well, said, "King, won't you hand me the other fiddle?" It was taken up and handed to him over my head, dumbing the strings as it passed. "Yes," it said, "I will give you the fiddle; you do not want the bow, I suppose." "O, yes," said Schenick, "I want the bow, too." The horn said, "Can't you get along without it?" Schenick answered, "I can't play very well with my fingers;" then the bow was handed to him, the horn named a tune, and both fiddles began to play, accompanied by the drums and the accordion, and a number of voices sang, something like human voices.

Then the tambourine was played with much spirit, and passing rapidly around the room. At the same time it made stops in front of a person, touched them gently on the shoulder, head or somewhere else, playing all the while; then passed to another, and so on. It passed me and dropped into my wife's lap. It then flew over Van Sickle's head, made a great flourish, lit on it and began to press down; and Van says, "Dear down, I can hold you up." He then said there was the weight of a large man put on his head; it also passed to a number of others and pressed down on their heads. Mr. Koons then asked him to lay the tambourine on my head, which it did immediately, bearing down, I should think, with a weight of 20 lbs., I raised up my hand and took hold of it, when it started up, and I held on as fast as I dared for fear of breaking the tambourine; it then passed around and came to my wife, and pressed gently against her head. This, she says, she mentally requested it to do, as she did not want it to bear down hard on her.

Mr. Koons then said, "King, it is very warm here; won't you take Mrs. Gage's fan and fan us?" But before he had finished speaking, the tambourine began to fly around the room like lightning, creating a strong current of wind and fanning all in the house. Then the phosphorus was taken up and darted around the room like flakes of lightning and a hand began to develop. We talked with the voice while this process was going on, and tried to urge our Spirit friends to write a communication for us. When the hand was formed it passed around the room and shook hands or touched the hands of many of us. It took hold of my hand and then of my wife's. We both felt the shape of a hand distinctly. It then got some paper and a pencil, and began the paper on the table right in front of us, began to write with great rapidity; covered one side of the sheet; turned it over again, wrote five lines, signed it, filled the rest of the page with flourishes, folded it and placed it in my wife's hand. It then flew around the room, darting from the table up to the ceiling, there making three or four distinct knocks and darting down and up, repeating the knocks a number of times in succession; it then passed all around the room, stopping and showing the hand to all that wanted to see it. It then commenced darting around the room again, and snapping its fingers as loud as a man could do. It then threw the phosphorus in the back corner of the room, said "good night!" and was gone.

Mr. Koons then lighted the candle, and my wife read the paper which was given her by the Spirit hand, as follows:

The Spirit's Letter

To the Friends of this Circle: After various inquiries made at this circle, we deem it highly necessary to reply by stated reasons, why our presiding Spirit declines to give the names of the Spirits present during our performances at this room.

1st. Let the inquirer conceive himself entering a congregated assembly of promiscuous persons, who are all anxiously awaiting his approach under the discharge of some important and general mission, in behalf of those in attendance. On entering the assembly he looks around upon his anxious inquirers, and sees them attended with their respective safe-guards, such as he never saw before. In the discharge of his official duty, however, he is necessitated to exclude himself from the direct view and intercourse of the safe-guards, so as to be brought into a nearer relation to the corresponding parties. The interlocution accordingly takes place, when each one in turn begins to interrogate the speaker in his excluded position, on subjects relating to their excluded guard, of which the speaker knows but little or nothing, except the cognition of their presence on his arrival; and in order to acquaint himself with the circumstances and matters inquired after, so as to answer correctly, the speaker has to disencumber himself at every inquiry, and not only so, but would also fail to perform his duty by submitting himself to the scrutiny and criticism of the corresponding parties. Which, then, of the two requirements would be of the most consequence, to discomode the general interest of the assembly, and that of his own official duty, or

to omit the latter and attend to the discharge of a more important and higher duty, by which the peace and consoling riches would be augmented to the fullness of their cup?

Now, this is the position our presiding Spirit occupies. When himself and band enter the room, he recognizes many bright guardian Spirits interspersed amongst the promiscuous assembly, of whom he has no knowledge. And in the discharge of their manifesting performances, they necessarily must assume physical encumbrances which shuts them from a direct view of the attending Spirits; and as many questions that are led in relation to them so often, the corresponding Spirit has to disrobe himself so as to give a correct relation, to say nothing of the possibility of receiving and conveying wrong impressions from Spirits who do not regard the truth.

Given by Second King, at the council of the presiding band.

The above is Certified to.

After this communication had been read, a certificate, setting forth the above facts was drawn up and signed by all those present, as follows:

Audience Present.—Portia Gage, Gage's Lake, Ill.; John Gage, Gage's Lake, Lake county, Ill.; Solomon Bordon, Millfield, Athens county, Ohio; Thomas Morris and wife, Hyram Schenick, Selah Van Sickle, Delaware, Ohio.

Mediums Present.—Jonathan Koons, Abigail T. Koons, Nahum W. Koons.

Concluding Remarks.

When a person comes here and sees the rooms, and finds them open all day for the children to run in and out of, and for visitors to examine, and sees there are no juggler's tools about, and no place to keep them; the mediums and all engaged are of that artless stamp, and their whole appearance, bearing and conduct so marked with honesty and sincerity of purpose, that the idea of their being impostors or of their psychologizing their auditors, is simply ridiculous. That the music is not imaginary, is proved in another way, if further proof is necessary; it can be heard as well outside as inside of the houses, and is frequently heard by the neighbors for miles around. There is no question about the manifestations and about their having all that superhuman or unaccountable character that the most sanguine writers have given them. They rather seem to be over cautious about exaggerating anything, and consequently fall far short of conveying an adequate idea of the phenomena. Therefore, all we have to do, is to account for these existing facts, for the facts cannot be controverted. The intelligence displayed is sometimes of a high order, and they always claim to be Spirits of men or women who have left the earthly form and passed to that undiscovered country from whose bourne it has been said no travelers return. But of this, every one can judge for themselves, though it is difficult to imagine what they can be if they are not Spirits.

JOHN GAGE.

From the New York Tribune.

SOCIALISM.

Our advertising columns to-day contain an announcement that the domain of the Association, known as the North American Phalanx, in Monmouth county, New Jersey, will be sold at auction on the 2d of October next. The estate consists of nearly seven hundred acres of land, all in excellent condition, and with every advantage for profitable farming or gardening. It will be sold either in a mass or in parcels, and there is no place in the vicinity of New York better worthy the attention of persons looking for farms. For a great agricultural school it would be unrivalled.

The sale of this domain and the breaking up of the Phalanx will be generally regarded as in some sort closing that Socialist movement which commenced in this country some fifteen years ago, and which in the various phases of its progress has certainly exhibited many noble instances of devotion to ideas the most lofty and purposes the most generous. In the public mind this movement has been connected with what is called Fourierism, but the truth is, that while the inculcations of Fourier have had more or less influence on the opinions of those engaged in the various practical experiments, still we know of no individual among them who has adopted all of the doctrines, true or fantastic, high or low, which compose his theory, nor of any body of individuals who have attempted to put them, or any part of them, into practice to any considerable extent. As yet there has never been an experiment of Fourier's social system, either in this country or elsewhere;—and, indeed, the failure of the various establishments that have been undertaken is nothing more than is predicted in every one of his books.

The Socialist movement, which thus dates from about 1840, was in a certain degree original with the parties to it in this country, as it was in other countries. Here a special stimulus was, no doubt, furnished by the publications of which Mr. Albert Brisbane was the author;—but the aspirations for more democratic social conditions, more equal distribution of the advantages of mental culture and physical labor, for freedom from the galling and inhuman relations of master and menial, and from the conventional falsities of society, had long burned in many hearts, which now seized with enthusiasm upon the new mode of attaining the longed-for Utopia. The ardor and universality with which the idea of Association was embraced, proved that it responded to a real and deep-felt want; while the undeniable ability and many-sided arguments with which it was set before the public, did not fail to enlist thousands whose desire was not so much to benefit society as themselves.

Between the years 1840 and 1845, there sprang up three or four Associations in Massachusetts; five or six in Western New York; one in New Jersey; three in Ohio; one in Michigan; one in Wisconsin; and one or two were projected in Virginia, but we believe never established. Most of them were organized on the principle of joint-stock and of dividing profits according to the time spent in labor, but some adopted the principle of Communism. They were generally very short-lived. That of Brook Farm, near Boston, lasted six years; that in Wisconsin lasted, we think, two years; and that whose termination we to-day chronicle, the best provided and most tenacious of all, will number at its death thirteen years. There yet remains, however, in Massachusetts, the Community at Hopedale, which, without attaining any very brilliant pecuniary results, still gives no sign of dissolution; but this is established upon a peculiar religious basis. It will naturally be argued that these experiments show that, aside from special religious doctrines—like that of the Shakers, for instance—it is very difficult, if not impossible, with such materials as society now furnishes, to form Associations for the purpose of domestic, agricultural and mechanical industry, education and social life. We do not deny the force of this argument; but at the same time it should not be forgotten, that all of these experiments have been made under great disadvantage; that none of them has ever had the capital necessary to fairly organize its various in-

dustrial and educational departments; and that they have been carried on by persons only partially competent to the work they have undertaken. In the failure of them all, there is nothing to demonstrate that, under proper conditions and with the requisite means, success may not be achieved. Some of these conditions are certainly possessed by the New French American Association, whose establishment is now going forward in Texas, under the superintendence of Mr. Victor Considérant; and we trust the event may prove that it possesses them all.

The great practical difficulty in these experiments has been to secure in the members a due sense of personal responsibility and a due vigilance for the common good. The immediate spur of self-interest not being so directly felt as in the ordinary mode of life, and the needful amount of food and clothing being tolerably certain, the mass of the members have not been impelled to work so diligently or to save so carefully as if every thing depended on the toil and economy of the day, or as if an employer were overlooking them. Thus a shiftless and careless way of going on has too often grown up in the Association, and while a few have borne more than their fair share of the toil and care, others have borne less. This defect might, perhaps, be obviated by a more stringent system of compensating the services of the parties; but at the same time the truth is indisputable, that in an Association pinching economy can less easily be practiced than in isolated life. Keep people apart, and they can bear privation and want, if not with facility, without complaint; but bring them into genial and natural relations, and what before was luxury becomes simply necessary. They require to be better fed and better housed, and to have much more leisure for the social pleasures and opportunities of culture put within their reach. Between Association and poverty there is a natural contradiction;—and we suspect that the former can never be completely realized until the progress of science, invention and industry has endowed society with an abundance of wealth of every kind, such as we now scarcely imagine.

That so lofty and satisfying an ideal of social life will one day be fully attained, it would be impossible to doubt. Indeed, it is intimated in all traditions and foretold in all prophecies. It is the dictate of common sense, the essence of democracy, and the promise of religion. Every thing which increases the power of man over Nature is a step toward it; every thing which expands his intellect or stirs a noble emotion in his heart, is a pledge of its final advent; and it would be as rational to deny that the earth revolves or that the seasons succeed each other, as that civilized society grows toward a new condition immensely superior to any that the history of the past or the experience of the present can disclose.

CHRONOLOGY.

CHRONOLOGY, from *chronos* and *logos*, means a discourse on time. It is the science of dates, or the periods of events.

Of the time that has elapsed since the beginning of the globe, we can have no approximate idea. Genesis speaks of it indefinitely, and the data afforded by rocks and fossils are vague; yet, till geology surprised us by its facts, historians had been so mystified that their opinions are worthless. Whether a million, or many millions of years, have elapsed since the coal formation, cannot be ascertained, and then below these are organized relics, whose production must have employed far more time.

The epoch of Adam is that to which chronology aspires. The Vulgate fixes it at 4004 years B. C., which is adopted by the Romish Church. The Samaritan Pentateuch makes it 4700; the Septuagint 5572; the Mahomed 5544; Hales 5411; Alphonse, king of Castile, 6955; Pezron 5572; the Greek Church 5598; the early Fathers 5502 and 5592. Two hundred other authorities vary it from 6654 to 5288 B. C.

Chinese chronology is founded on their observations of eclipses 4700 years ago. The Hindoos determined the mean motion of Saturn and Jupiter in 3102 B. C.

Dionysius, a monk, introduced the era of Christ, in 527. It was not general till the 15th century. The Christian festivals appear to have been fixed astrologically. The feast of the Virgin Mary is on the day the Sun enters Aries, that of John the Baptist on entering Cancer, that of Michael on entering Libra, and that of Jesus on entering Capricorn; these being the four cardinal points. St. Paul on entering Aquarius, Matthew on entering Pisces, Mark on entering Taurus, Corpus Christi on entering Gemini, St. James on entering Leo, St. Bartholomew on entering Virgo, Simon and Jude on entering Scorpio. The days correspond, allowing for the precession of the equinoxes.

Ash Wednesday is the day which commences the forty days of Lent, when for four days the Pope's sprinkles ashes.

Lady-Day is the day of the Virgin's miraculous conception.

Palm Sunday celebrates Christ's entrance into Jerusalem.

Maundy, Thursday, when kings give alms, &c., to the poor.

Good Friday celebrates the Crucifixion.

Easter Sunday the Resurrection.

Michaelmas is a festival in honor of Michael, an angel much spoken of by magicians.

All Saints is a day of prayer for saints who have no special days.

Easter is a festival of Phœnician origin, called Escarte or Ashtaroth.

The Zodiac corresponds with the Egyptian seasons, 15,000 years ago.—La Place.

DREAMS IN THE EARLY WORLD.—"Not the Poets only, but many great philosophers for no dreams or fancies. Hence, did Homer usurp his liberty, in feigning his kings and heroes so often admonished of their future estate by the Gods; he presumed, at least, that these fictions might carry a show of truth in that age wherein such admonitions by night were not unusual. And his conceit is not dissimilar to the sacred story, which bears record of like effects in ancient times, and gives the true cause of their expiration in later These allegations sufficiently prove that night-dreams and visions were frequent, and their observation (if taken in sobriety) to good use, in ancient times, even amongst the Nations, until they forgot, as Joseph said, that interpretations were from God, and sought to find out an art of interpreting them. Then night-visions did either cease, or were so mixed with delusions, that they could not be discerned; or if their events were in some sort foreseen, yet men being ignorant of God's Providence, commonly made choice of such means for their avoidance, as proved the necessary occasions or provocations of the events they feared. . . . All those kinds of predictions had been in use amongst the Heathens, as they were amongst the Israelites; albeit, in later times, they grew rare in both: for the increase of wickedness throughout the world, the multiplicity of business and solitude of human affairs, and men's too much minding of politic means, and other second causes of their own good, did cause the defect of true dreams, and other divine admonitions for the welfare of mankind."—Jackson.

A SINGULAR CASE—LIVING WITHOUT FOOD.

We find in *The Medical Chronicle*, of Montreal, the following communication from the Hon. P. Boucher de Boucherville:

QUEBEC, May 13, 1855.

SIR: I have but one desire, one thought—to be useful to my fellow creatures. Please communicate the following to your colleagues, and to the public, if you think fit. If science can derive some benefit from my communication, my satisfaction will be great. I shall have fulfilled a sacred duty toward my brethren of every origin and color.

There is at present in St. Hyacinthe, in the district of Montreal, a physiological phenomenon, which I consider very interesting, and deserving of the attention of scientific men.

The facts, as far as I have been able to ascertain, are as follows: There is in St. Hyacinthe a young girl about 17 or 18 years old, (I forget her name,) belonging to a very respectable family of that place, who has for about three months taken no food of any kind whatever. Her health has not suffered, her complexion is fair, she is always lively, and busy about the house, or teaching the poor children of her own place reading, writing, sewing and praying; still she does not seem to enjoy a strong constitution. Last Christmas, after an absolute fast of three months, she began to take some light food, which, however, she has never been able to keep on her stomach. This young person, who is said to be of very amiable and candid disposition by those who know her, does not appear to have any intention of deceiving, and after strict surveillance, it has been ascertained that there is no deception on her part.

There must necessarily be something extraordinary in the physical organization of this person to produce such a phenomenon. We can understand that a lethargic sleep may last several days, or even weeks, that a person may exist for some time under the influence of a fever without taking food, but in this case, where a young girl remains in her usual state, preserves her complexion, her sleep, her strength, her good humor, without any palpable change, without either eating or drinking, there is, it appears to me, something very extraordinary, something which certainly deserves the attention of science.

An investigation of facts, a study of the symptoms, and a search for the cause, would perhaps lead to a solution of this phenomenon, and open to science the way to new discoveries, interesting as well as useful, on the organization and formation of man's physical system.

Being convinced that the mere enunciation of the existence of a like phenomenon will suffice to attract the attention of scientific men, and that the desire to study its character and to penetrate its cause will be strong enough to induce them to occupy themselves with it, I hope not to be refused to associate myself with the work, by praying for the success of a discovery which will but serve as vanguard to more brilliant ones, and cause the absurd idea, that there are in nature mysteries impenetrable to science, to disappear.

Believe me to be sincerely, Sir,
Your friend and servant,
P. BOUCHER DE BOUCHERVILLE.

A. H. Hall, M. D., Montreal.

THE SNAKE AND THE CHILD.—The story of snake charming, which has been going the rounds of the press, and which we noticed last week, proves to be a prodigious humbug. The child and the snake have been exhibited in Boston the past week, and the only sympathy exhibited was that which the father of the girl evinced for the money he made by his daughter and the snake. The father was finally arrested for ill treatment of his child, the snake having bitten her several times. The following account of the affair is from the Boston Post of Thursday:

"An exciting scene occurred at Cochrane Hall yesterday afternoon. After several exhibitions the snake appeared angry, and the child manifested great reluctance to touch it. The father peremptorily ordered her to seize it, and upon its darting from the box she grasped it with her hand, but so far down the neck as to give the reptile free scope with its head. After a moment or two it seized upon the child's left thumb and bit it repeatedly, causing her to shriek with agony, the blood flowing from the wound inflicted. The child's father, who appeared half stupid with liquor, and mother were both looking on, and the former, after a while, again succeeded in getting the snake into the box. Dr. I. W. Ayer, of the Chronicle, who was present, examined the wounds, and found them to be deep incisions, as if made by some three-sided instrument. The people were very indignant, and threats were made to destroy the venomous reptile, but the audience broke up to make way for another exhibition. Dr. Ayer went to the Mayor to learn if there was not some process by which the exhibitions could be stopped. He found there was none, as the exhibition was informally licensed. The most the Mayor could do would be to send the police to the hall, who, if the snake bit the child again, were to kill it. He then went before Judge Rogers, and made oath to the foregoing facts. The Judge issued a warrant, and had the father arrested, who was secured in Cambridge street jail to await his examination this morning, on a charge of inhumanly using his child as a means of gain. When he was arrested, the people who were present manifested much feeling, and but for the presence of the police, would have destroyed the venomous reptile. The exhibition was a most revolting one, and it is a wonder those connected with it were able to procure a license."

After examination before Judge Cushing, the man was held to bail in the sum of five hundred dollars for his appearance for trial before the Municipal Court.—E.

DIVERSITY OF INSPIRATION.—Whoever was Evangelist, the Spirit was the Teacher; whatever was the form or size of the trumpet, it was the breath of God that sounded through it. All the peculiarities of Matthew, of Mark, of Luke, of John, of Peter, and of Paul, are retained, and may be traced and contrasted in reading their works, and yet they all spoke as they were moved by the Holy Ghost. Some have said, that if the Bible had been written as a beautiful essay, it would have been far more satisfactory to the minds of the educated, and no less instructive to the unenlightened. I think not. It would have been a dull book, and a dry book; it would have made a far feebler impression upon the hearts of the bulk of mankind. But by using men of every cast and turn of mind and thought, and pouring through these, as channels, the truth of God—by not destroying John, but by inspiring him; by not extinguishing Peter, but speaking through him—we have God's truth in all the various idiosyncrasies of men—in all the formulas of human speech; the same as in nature, and distinguished by manifestations only; so that there is no peculiarity of taste, of temperament, or talent, or character, that will not find something in the word of God suited to it, and calculated to instruct the soul of him that reads it. Let us bless God for the Bible, then, as it is. Be assured, that the more you study it, the more you will love it; and that you know that Book best will have the deepest and most indelible impression that God is the Author, and truth is its matter, and eternal joy its issue.—Dr. Cumming.

BEAUTY vs. UTILITY.

According to the "Boston Bee," we are paying more duty on artificial flowers than on railroad iron. A "large merchant and importer" of that solid city thereupon expresses the opinion that "our women are not educated aright." They are going, he thinks, to bankrupt the country, unless there is a change. More is thought of show than of substance. We pay scores of millions annually for ladies' ornaments, which are of no use, and so forth.

We should like to ask this solid (or stolid) reasoner, of what use that railroad iron would be, which he is so much disturbed about. "Why, to make railroads, of course," answers Solidity, in a tone which intimates that that settles the question. But we proceed to inquire, of what use are railroads? "Railroads, sir!" replies our solid friend: "Every fool knows the use of railroads. Railroads facilitate travel and traffic, sir, and increase the prosperity of the country."

Just so, most respectable Solidity, but this prosperity, which you think so desirable, what particular advantage does it bring, unless it gives us more sure and opportunity to improve ourselves? cultivate the higher and finer sentiments? nature has implanted in us? That love of the beautiful and the graceful, which in the female sex shows itself in a taste for petty ornaments, infinitely higher sentiment than the mere covetousness for wealth, which induces most of our rail speculations. The taste for the beautiful in nature and art is precisely what most needs to be cultivated in this country. We shall always have enough of railroads, steamships, and cotton machinery. What we want is a better taste in architecture, painting, music, and other arts, and greater liking for them. Beginning with artificial flowers, which are nothing worse than imitations of the prettiest objects of inanimate nature, we may, in time, rise to an appreciation of the beauty of works of the highest art. Without this, the world which comes from railroads and the other public works we make such boast of, will only lead to that gross luxury and corruption which may lead in time "ruin the country."—N. J. Dutchman.

MYSTERIES ON EVERY SIDE.—The world is full of mysteries. The chamber in which the infant opens its eyes is a universe of mysteries. The father's voice, the mother's smile, reveal to it slowly the mysterious world of affections. The child sees many of these mysteries; but as the circle of knowledge is enlarged, its vision is always bounded by a veil of mystery. The sun that wakens it at morning, and again at night, looks in at its window, bid it farewell; the tree that shades its home, and in whose branches the birds come and sing before the dews are dry, the clouds with shining edges that move across the sky, calm and stately, like the chariot of an angel, all are mysteries. Nay, a grown up man there is not a thing which he touches or on which the eye rests, which is not enveloped in mystery. The flower that springs from your feet—who has revealed the wonderful secret of its organization? Its roots shoot down, and end and flower rise up and expand into the infinite abyss of mystery. We are like emigrants trailing through an unknown wilderness; they stop at night by a flowing stream: they feed their horses up their tent, and build a fire; and as the flames rise up, all within the circle of a few rods around is distinct and clear in its light. But beyond that bounding this are rocks dimly seen, and trees whose vague outline dimly stoop forward to a blaze; beyond the branches creak, and the waters murmur over their beds; and wild unknown animals howl in the dark realms of night and silence. So is the light of man's knowledge, and so is it bounded by the infinite realms of mystery.—T. J. E.

CHILDREN are the pride and ornament of a family circle. They create sport and merriment and dissipate all sense of loneliness from a household. When intelligent and well trained, they afford a spectacle which even indifferent parents contemplate with satisfaction and delight. These pleasurable emotions are not unalloyed with solicitude. It is an agreeable but changeable picture of human happiness. Time is advancing; it impels us forward, and ere long these sport and merry-hearted little beings will exclaim, like older and more sad and serious ones around them: "The remembrance of youth is a sigh." For, in a natural course of things, and in accordance with scriptural truth, "The shepherd shall be smitten, and the sheep shall be scattered abroad."

"Our children," says Madame de Staël, "are tenderly reared by us, are soon detached from others than ourselves. They stride rapidly forward in the career of life, while we fall step by step; and they soon begin to regard their parents in the light of memory, and to look upon us with the light of hope."

"What parents are wise enough to consider the passions of youth in the same point of view as sports of childhood, and who are willing to renounce all participation equally in the one and the other."

"And when with envy, time, transported Shall think to rob us of our joys; You'll find your girls again be courted, And I'll go wooing in my boy's."

SYDNEY SMITH'S OPINION OF DANTE.—At a Romilly's there arose a discussion on the *Divine Comedy* of Dante, and the tortoise he had invented. "It may be a great poet," said my father, "but I never saw him, I consider him a mere bungler—no imagination, no knowledge of the human heart. I had taken it in hand, I would show you what a truly really was; for instance, (turning merrily to his old friend Mrs. Marcet,) you should be deemed to listen, for a thousand years, to conversations between Caroline and Emily, where Caroline should always give wrong explanations in chemistry, a Emily, in the end, be unable to distinguish an atom from an alkali. You, Macaulay—let me consider, you should be dumb. False dates and facts of the reign of Queen Anne should for ever be fixed in your ears; all liberal and honest opinions should be ridiculed in your presence, and no should not be able to say a single word during the period in their defence." "And what would I condemn me to Mr. Sydney?" said a young lady. "Why, you should for ever see that sweet girl in hand, I would show you what a truly really was; for instance, (turning merrily to his old friend Mrs. Marcet,) you should be deemed to listen, for a thousand years, to conversations between Caroline and Emily, where Caroline should always give wrong explanations in chemistry, a Emily, in the end, be unable to distinguish an atom from an alkali. You, Macaulay—let me consider, you should be dumb. False dates and facts of the reign of Queen Anne should for ever be fixed in your ears; all liberal and honest opinions should be ridiculed in your presence, and no should not be able to say a single word during the period in their defence." "And what would I condemn me to Mr. Sydney?" said a young lady. "Why, you should for ever see that sweet girl in hand, I would show you what a truly really was; for instance, (turning merrily to his old friend Mrs. Marcet,) you should be deemed to listen, for a thousand years, to conversations between Caroline and Emily, where Caroline should always give wrong explanations in chemistry, a Emily, in the end, be unable to distinguish an atom from an alkali. You, Macaulay—let me consider, you should be dumb. False dates and facts of the reign of Queen Anne should for ever be fixed in your ears; all liberal and honest opinions should be ridiculed in your presence, and no should not be able to say a single word during the period in their defence." "And what would I condemn me to Mr. Sydney?" said a young lady. "Why, you should for ever see that sweet girl in hand, I would show you what a truly really was; for instance, (turning merrily to his old friend Mrs. Marcet